Proceedings of the Government of His Highness the Maharaja of Mysore.

No. J. 1745-54—POLICE 112-13-2, DATED BANGALORE, 12TH DECEMBER 1913.

ORDER.—The following revised rules relating to game shooting by British soldiers and to the grant of shooting passes are communicated to the Magistrates of Districts, the Inspector-General of Police in Mysore and the Conservator of Forests in Mysore, in continuation of Government Proceedings No. J. 2814-24—Police 128-04-6, dated 31st March 1905.

APPENDIX XXXV.

(Rfeerred to in paragraph 90.)

RULES RELATING TO GAME SHOOTING AND THE GRANT OF SHOOTING PASSES TO BRITISH SOLDIERS.

1. The following rules will be observed, and are applicable to all individuals, below the rank of officer, who are subject to the Army Act.

2. These rules apply to troops on the march or in moving camps, as well as to troops in cantonments or standing camps.

3. No soldier shall carry fire-arms for sporting purposes without a shooting pass— (I. A. F. L.-1181). Shooting passes will only be granted to warrant and non-commissioned officers, and to efficient private soldiers possessing at least one good conduct badge. A soldier who is ineligible for a shooting pass, shall not be allowed to possess a sporting fire-arm.

4. Soldiers of and above the rank of sergeant may be granted passes to shoot alone, provided that the officer granting the pass is satisfied that the soldier has sufficient knowledge of the language to enable him to converse with the inhabitants, or that he will be accompanied by a qualified Indian interpreter. In the case of other ranks passes will only be granted to a party of not less than three and not more than six, one of whom shall be in charge of the party. The party must in all cases be accompanied by an Indian qualified to act as interpreter, whose name will be entered on the pass.

5. One member may be left in charge of the camp, but the remainder of the party shall not separate while shooting.

6. All shooting passes will be issued on I. A. F. L.-1181. They will be granted by the O. C. the corps, department or detachment to which the soldiers belong or to which they are attached who will keep a record of all passes granted. The names of the party and of the interpreter, the places, up to a maximum of three, at which the camps will be located, and the numbers and specifications of the fire-arms carried will be entered on the pass, and the certificate on the face of the pass will be signed by the squadron, battery, section or company officer, and countersigned by the O. C. Before the party starts the armourer sergeant, and in the case of a battery, the armament artificer, if available, or the section officer, will inspect all the fire-arms entered on the pass and will sign the certificate thereon.

7. Shooting parties will camp only in the actual places named in their pass, and will not shoot outside a radius of 5 miles of the camp.

8. No fire-arms not specified on the pass shall be carried or used, and no rifle or carbine shall be used, which carries government ammunition or is sighted over 300 yards. With the exception of rifles kept for match shooting, the only shooting weapons which British soldiers are permitted to own are such as are intended and used for sporting purposes. The possession of revolvers, pistols of all sorts, and weapons which do not fulfil the conditions specified in this rule, is absolutely forbidden.

9. All bullets used with rifles or carbines for sporting purposes must be hollow.

10. No person not named in the pass, except a shikari and game coolies, shall accompany a shooting party.

11. Shooting passes as a rule shall not extend to more than 14 days, but special passes for periods not exceeding one month may, with the sanction of the Bde. or Divnl. Comdr., be granted to men known to be experienced sportsmen. Soldiers requiring passes to shoot at a distance, or for periods of more than 3 days, must apply for the pass at least 6 days before the date on which they wish to start, so as to enable notice to be given to the district civil authorities as required by rule 31.

12. The soldier in charge of the party shall carry the pass. He shall produce it when reasonably required to do so, and he shall at once return it to the senior N. C. O. of the squadron, battery or company when the party comes back to camp or lines. On returning the pass he will report any breach of these rules, any affray with Indians, or any mishap, which may have occurred during the absence of the party.

13. If any such event is reported, the N. C. O. to whom the pass is given up will at once inform the O. C. the corps, who will immediately report the occurrence, with full particulars, to the O. C. Station and District Magistrate. A copy of the complaint, if any, should also be furnished.

14. Arms shall not be loaded in the vicinity of camp, lines, or quarters, and shall be unloaded as soon as the party leaves off shooting.

15. If any member of a shooting party comits any act resulting in injury to person or property or is involved in an affray with Indians, the party shall return to camp or lines without delay, after reporting, if possible, to the nearest civil authority.

16. In any such case, on return of the party, a telegraphic report will be made by the O. C. the corps as laid down in item 282, I. A. F. Z.-2,000; and a detailed report shall be sent to the same authorities by post when all the facts have been ascertained.

17. No shooting with bullets of any kind is permitted except in forest or close jungle, or in tracts of country where such shooting is not attended with danger.

18. Shooting at night is forbidden, except in forests.

19. Shooting in government reserved forests is prohibited without a special permit from the forest officer.

20. No member of a shooting party shall address or enter into conversation with any Indian woman.

21. No member of a shooting party shall enter any village, house, temple, mosque or enclosure, nor shall shoot within 500 yards of such. If supplies are to be obtained from a village, the interpreter may be employed for the purpose.

22. Members of shooting parties are forbidden to trespass upon or shoot over crops.

23. No member of a shooting party shall shoot at any animal or bird, or in any locality, included in the prohibited list shown on the pass.

24. Shooting at peafowl is prohibited, unless by special permission endorsed on the pass. No shooting at hinds, does, monkeys or dogs is permitted.

25. The shooting of pig within a radius of 15 miles of Saugor, C. P., is prohibited. (Soldiers are cautioned that the jungle pigs are foul feeders and it is unwholesome to eat them.)

26. All fire-arms and made-up cartridges used for sporting purposes, whether private property or issued by government, shall be kept in the store-room in charge of the senior N. C. O., of the squadron, battery or company, who alone may issue arms and cartridges on the production of the pass in which they are specified; and this duty shall not be delegated to any other person. This rule is applicable to "Quackenbush" and similar miniature rifles.

27. On the return of the shooting party all fire-arms issued from the store-room and unused made-up cartridges, shall be made over to the N. C. O. mentioned in para 26, who will sign for their receipt on the shooting pass.

28. All arms kept for sporting purposes shall be entered on the "daily state" of the corps or detachment; and shall be shown as "present," "on pass" or "absent."

29. All gunpowder used for loading or reloading sporting cartridges shall be kept in the magazine of the unit and issued from and returned thereto under the usual rules. When in the magazine the powder should be contained in the usual flasks or tins in which purchased and these again placed in an ordinary kit box under lock and key. The total quantity of gunpowder placed in the magazine should be restricted as much as possible, and should never exceed 50 lbs. The flasks or tins containing powder are never to be opened in or near the magazine. Filling cartridges should not be permitted in barrack rooms; this should be done in the open air.

30. Os. C. stations and Os. C. troops about to march, will ascertain from the civil district officer (in Native States, the Political Officer):—

(*a*) in what localities shooting ought to be forbidden;

(*b*) what animals or birds are regarded by the inhabitants as sacred or are protected by rules relating to the establishment of a close season;

(*c*) whether any special rules have been published by the civil authorities of the district;

and will ensure that they are made known to all shooting parties.

31. Prior to the issue of a shooting pass which is to extend over three days, the O. C. by whom it is to be granted shall send notice thereof to the district officer of any civil district in which the members of the party are to be permitted to shoot. This notice shall be despatched at least three days before the commencement of the currency of the shooting pass. The notice shall state the ranks and names of the members of the party, the place or places which they are to visit and the dates indicating the duration of the pass.

32. The notice furnished to the political officer of a Native State shall be despatched at least three days beforehand; but such longer notice shall be given as is possible.

33. Soldiers marching through a Native State are in no case to be permitted to shoot beyond ten miles of camp.

34. When passes are granted to enable men to shoot at a distance from their own station, the following procedure will be observed :—

(1) A furlough pass (I. A. F. L.-1180) to the military station nearest to the locality concerned will be issued, on which the O. C. will state, in red ink, that the soldiers are eligible for a shooting pass (I. A. F. L.-1181) and that they are permitted to carry fire-arms and ammunition for the purpose. The furlough pass so endorsed shall be an authority to the N. C. O. in charge to issue arms and ammunition to the party, after the armourer sergeant has signed the specification that the arms are in good condition and not contrary to rule 8.

(2) A shooting pass will at the same time be issued in the usual form with the omission of (*a*) the name of the interpreter, (*b*) the dates indicating the duration of the pass, (*c*) the list of prohibited localities, animals and birds, and (*d*) the countersignature of the O. C.

(3) On arrival at the military station to which they are granted furlough, the party will report themselves to the military authorities at that station who will attach them to a military unit.

(4) The O. C. the corps or detachment to which they are attached will, unless there are valid reasons to the contrary, complete the shooting pass by entering (*a*) the name of a qualified interpreter, (*b*) the dates indicating the duration of the pass, and (*c*) the list of prohibited localities, animals and birds for the tracts of country where the members of the party intend to shoot; and will then add (*d*) his countersignature. He will also give the notice to the civil authorities required by rules 31 and 32.

35. The possession of fire-arms and ammunition by members of the party is only allowed during the currency of the shooting pass: when that period has expired they must be at once lodged in the store-room.

36. When any serious breach of these rules occurs, the O. C. corps or detachment will at once report by telegram the date and all the facts of the incident, so far as known and also full details of the action taken, to the authorities laid down in item 282, I. A. F. Z.-2,000. Detailed reports will be submitted subsequently by letter to the same authorities.

37. In every such case the O. C. corps or detachment will immediately apply for the assembly, if possible, of a court of inquiry, which should commence a thorough and searching investigation in view to securing the best possible narrative while the event is still fresh; and he will communicate with the district magistrate as freely as required. If a C. of I. cannot be assembled the O. C. will himself conduct the investigation. The C. of I. or, if one is not assembled, the O. C., will, during the enquiry, endeavour to ascertain whether any, and if so, what breaches of these rules have been committed or have taken place, the nature of which would render the offender (s) liable to trial by court-martial under paragraph 38, and particulars thereof should be recorded in the proceedings or report. When the civil authorities also take up the case every assistance possible will be rendered to them in their investigation. The medical officer, who first attends to any person (whether soldier or civilian) wounded in any such case, will, without delay, bring to the notice of both the civil and military authorities the nature and extent of the injuries received and their probable ultimate result.

38. Any soldier shooting without a pass shall be tried by court-martial, and shall on conviction be deprived of the privilege of shooting during the remainder of his Indian service. Also, any member of a shooting party who commits any breach of these rules resulting in material injury to person or property, shall be tried by court-martial. Cases of all other breaches of the rules shall be reported to the Bde. or Divnl. Comdr. for orders.

39. When a court-martial is to be held under rule 38 the case shall be sent to the D. J. A. G. of the army concerned, who will frame the charges and prepare the brief for the prosecution, and the proceedings of the court-martial shall be sent to the same officer for report before confirmation. If a civil or military enquiry has been held on any case, the proceedings of the enquiry should accompany application for trial in view of all possible evidence being made available.

40. When a court-martial is held under these rules, the results will be reported for the information of the C. in C. and the G. of I.

41. If any breach of these rules, or any act committed by a member of a shooting party, results in an affray with Indians, or in material injury to person or property, and the offender or offenders cannot be identified, all shooting passes may, at the discretion of the Divisional Commander, be prohibited in the corps or detachment, or in the district, for a period not exceeding two years. Every such prohibition shall be published in Divisional orders and reported for the information of the C. in C. and the G. of I.

42. Shooting passes will be granted to warrant and non-commissioned officers of departments (including I. S. M. D.) by the local departmental senior commissioned officer, in accordance with these rules so far as they may be applicable. Standing passes for a maximum period of six months, but subject to the rules relating to prohibited localities, animals and birds and to the other restrictions referred to in these rules, may be granted to subordinates of the M. W. S. who are not employed in cantonments. In every case the officer granting the pass is responsible for seeing that the list of prohibited localities, animals and birds is duly entered on the pass.

43. Warrant and non-commissioned officers of departments (including I. S. M. D.) granted a shooting pass will, before proceeding, have all the fire-arms, entered on their pass, examined by the officer who signed the pass, or by an armourer if one is available in the station.

44. A copy of these rules and of any special civil rules which pertain to the district, also a list of prohibited localities, animals and birds shall be hung up in a conspicuous place in every barrack-room.

45. Twice a year (in April and October on such day as the O. C. directs), rules 1 to 29 and rules 38 and 41 shall be read on parade to all British troops.

46. All military subordinates (departmental or non-departmental), including Assistant Surgeons, I. S. M. D., will be held responsible that they make themselves fully acquainted with these rules.

47. No shooting passes shall be issued to troops disembarking in India until, after their arrival at their destination, these rules, together with the list of prohibited localities, animals and birds, have been read to them on parade. The O. C. any party of troops shall have his attention directed to this order before disembarkation.

48. A copy of rules 26, 27, 28 and 29 shall be hung up in every squadron, battery or company store-room.

49. Rules 1 to 10, 12 to 15, 17 to 29, 35, 38, 41 and 43 will be printed on the reverse of the shooting pass (I. A. F. L.-1181).

50. A copy of these rules will be issued with every shooting pass (for which purpose the rules are reprinted in pamphlet form and copies supplied to all concerned), and will be carried by the member in charge of the party, who will make it over, with the pass, to the senior N. C. O. of the squadron, battery or company, on return to barracks or camp.

51. The following are the orders of the Government of India to the civil and political authorities in connection with the foregoing rules:—

(*i*) The civil authorities will periodically explain the substance of the rules and orders in simple language to the inhabitants of all villages and tracts where British soldiers are in the habit of shooting, warning them that soldiers are on no account to be attacked or molested, and that any such offences will be severely punished. The inhabitants therefore will have no excuse for interfering unwarrantably with members of a shooting party.

(*ii*) The district or political officer will impress on zemindars, headmen, landlords and police that they must use their endeavours to prevent disputes with, or the molestation of, any member of a shooting party, and that complaints are to be reported to the proper authorities by the villagers, who must not take the law into their own hands.

(*iii*) When the district or political officer receives notice under rules 31 and 32 of the probable visit of a shooting party, he will at once inform the headmen and village police.

(*iv*) The district or political officer will, on the arrival of troops in a civil district or Native State, at once inform the O. C. such troops of the prohibited localities, animals and birds, and of any special civil rules pertaining to the district.

(*v*) When a complaint is made by a villager against any member of a shooting party, the district or political officer will at once report the matter to the C. O. of the soldiers concerned.

(*vi*) Disputes between members of a shooting party and villagers will, if possible, be investigated by a European magistrate or police officer not below the rank of superintendent, and such cases will be tried by a district or joint magistrate. The O. C. concerned will be informed by the district officer of cases not cognisable by the police, or where prosecution is not undertaken by the civil authorities. The O. C. will thereupon take such action as may be necessary.

(*vii*) The rules for soldiers provide for punishment of a corps or detachment, or district, in the event of the offenders not being discovered. A similar responsibility may be enforced upon villages where affrays with British soldiers have occurred, if the villagers generally, or a considerable number of them, have made an unwarranted attack upon a shooting party, but the actual offenders have not been brought to justice. The villagers will be warned that in all such cases they are liable by law to have extra police quartered upon them at their own expense.

I. A. F. L-1181
Gratis.

APPENDIX "A."

Form of shooting pass.

Office Stamp

Corps
Names of party—
1. (In charge.)
2.
3.
4.
5.
6.
accompanied by

(Interpreter.)

carrying fire-arms as specified below :—
1.
2.
3.
4.
5.
6.

I certify that I have this day examined the fire-arms specified. Each is in good condition and not of a kind prohibited by rule 8 on reverse.

———————
Armourer Sergeant (or Battery or departmental officer).

Date.....

have permission to be absent from quarters,
from————————to————————
for the purpose of camping at*————————
and at————————and at————————and shooting within a radius of five miles of those places.

[NOTE.—This pass only covers shooting in the place or places here mentioned.]

I certify that the men above-named are eligible for a shooting pass, and that they are steady men competent to handle fire-arms. I have also pointed out to them the danger of pointing a gun, loaded or not, at any one. I have this day personally read out to them the rules printed on the back of this pass. I am satisfied that they understand the rules, and that————————above-named is qualified to act as interpreter

I also certify that the following are the:—

Prohibited animals and birds,		Prohibited localities, †
Prohibited all the year,	Prohibited for close season only,	
Peafowl‡ Hinds and does Monkeys Dogs		

Station.....
Date.....

Squadron, battery, section or company officer.

Pass countersigned.

Station.....
Date.....

Comdg.....

* Not more than three camps shall be specified.

† A Government reserved forest is a prohibited locality unless the forest officer concerned has granted a special permit for shooting therein.

‡ Except when permitted by special orders endorsed on this pass.

(To this form is appended a 'Railway Certificate' enabling soldiers to obtain concession rates when travelling by rail.

Extracts from the rules relating to game shooting by British soldiers; and to the grant of shooting passes; contained in Appendix XXXV, Army Regulations, India, Volume II.

Application.

1. The following rules will be observed, and are applicable to all individuals, below the rank of officer, who are subject to the Army Act.

2. These rules apply to troops on the march or in moving camps, as well as to troops in cantonments or standing camps.

Passes for arms.

3. No soldier shall carry fire-arms for sporting purposes without a shooting pass. (I. A. F. L-1181). Shooting passes will only be granted to warrant and non-commissioned officers, and to efficient private soldiers possessing at least one good conduct badge. A soldier who is ineligible for a shooting pass, shall not be allowed to possess a sporting fire-arm.

Who may be granted passes.

4. Soldiers of and above the rank of sergeant may be granted passes to shoot alone, provided that the officer granting the pass is satisfied that the soldier has sufficient knowledge of the language to enable him to converse with the inhabitants, or that he will be accompanied by a qualified Indian interpreter. In the case of other ranks passes will only be granted to a party of not less than three and not more than six, one of whom shall be in charge of the party. The party must in all cases be accompanied by an Indian qualified to act as interpreter, whose name will be entered on the pass.

Party not to separate.

5. One member may be left in charge of the camp, but the remainder of the party shall not separate while shooting.

6. All shooting passes will be issued on India Army Form L-1181. They will be granted by the O. C. the corps, department or detachment to which the soldiers belong or to which they are attached, who will keep a record of all passes granted. The names of the party and of the interpreter, the places, up to a maximum of three, at which the camps will be located, and the numbers and specifications of the fire-arms carried will be entered on the pass and the certificate on the face of the pass will be signed by the squadron, battery, section or company officer, and countersigned by the O. C. Before the party starts the armourer sergeant, and in the case of a battery, the armament artificer, if available, or the section officer, will inspect all the fire-arms entered on the pass and will sign the certificate thereon.

Camps.

7. Shooting parties will camp only in the actual places named in their pass, and will not shoot outside a radius of 5 miles of the camp.

Arams and ammunition.

8. No fire-arms not specified on the pass shall be carried or used, and no rifle or carbine shall be used, which carries Government ammunition or is sighted over 300 yards. With the exception of rifles kept for match shooting, the only shooting weapons which British soldiers are permitted to own, are such as are intended and used for sporting purposes. The possession of revolvers, pistols of all sorts, and weapons which do not fulfil the conditions specified in this rule, is absolutely forbidden.

Possession of revolvers, pistols, etc., forbidden.

9. All bullets used with rifles or carbines for sporting purposes must be hollow.

Who may accompany the party.

10. No persons not named in the pass, except a shikari and game coolies, shall accompany a shooting party.

* * * * * *

Duty of member in charge of shooting party.

12. The soldier in charge of the party shall carry the pass. He shall produce it when reasonably required to do so, and he shall at once return it to the senior N. C. O. of the squadron, battery or company when the party comes back to camp or lines. On returning the pass he will report any breach of these rules, any affray with Indians, or any mishap, which may have occurred during the absence of the party.

13. If any such event is reported, the N. C. O. to whom the pass is given up, will at once inform the O. C. the corps, who will immediately report the occurrence, with full particulars, to the O. C. Station and District Magistrate. A copy of the complaint, if any, should also be furnished.

Arms to be unloaded.

14. Arms shall not be loaded in the vicinity of camp, lines, or quarters and shall be unloaded as soon as the party leaves off shooting.

Affrays to be reported.

15. If any member of a shooting party commits any act resulting in injury to person or property or is involved in an affray with Indians, the party shall return to camp or lines without delay, after reporting, if possible, to the nearest civil authority.

* * * * * *

Shooting with ball or at ight.

17. No shooting with bullets of any kind is permitted except in forest or close jungle, or in tracts of country where such shooting is not attended with danger.

18. Shooting at night is forbidden, except in forests.

19. Shooting in Government reserved forests is prohibited without a special permit from the forest officer.

Indian women

20. No member of a shooting party shall address or enter into conversation with any Indian woman.

Shooting near villages.

21. No member of a shooting party shall enter any village, house, temple, mosque or enclosure, nor shall shoot within 500 yards of such. If supplies are to be obtained from a village, the interpreter may be employed for the purpose.

Shooting over crops.

22. Members of shooting parties are forbidden to trespass upon or shoot over crops.

Prohibited animals or birds and localities.

23. No member of a shooting party shall shoot at any animal or bird, or in any locality, included in the prohibited list shown on the pass.

24. Shooting at peafowl is prohibited, unless by special permission endorsed on the pass. No shooting at hinds, does, monkeys or dogs is permitted.

Shooting of pig.

25. The shooting of pig within a radius of 15 miles of Saugor, C. P., is prohibited. (Soldiers are cautioned that the jungle pigs are fowl feeders and it is unwholesome to eat them.)

Custody of arms and ammunition.

26. All fire-arms and made-up cartridges used for sporting purposes, whether private property or issued by government, shall be kept in the store-room in charge of the senior N. C. O., of the squadron, battery, or company, who alone may issue arms and cartridges on the production of the pass in which they are specified; and this duty shall not be delegated to any other person. This rule is applicable to "Quackenbush" and similar miniature rifles.

27. On the return of the shooting party all fire-arms issued from the store-room and unused made-up cartridges, shall be made over to the N. C. O., mentioned in para 26, who will sign for their receipt on the shooting pass.

Arms to be shown on "daily state."

28. All arms kept for sporting purposes shall be entered on the "daily state" of the corps or detachment; and shall be shown as "present," "on pass" or "absent."

Storage of gun-power.

29. All gunpowder used for loading or reloading sporting cartridges shall be kept in the magazine of the unit and issued from and returned thereto under the usual rules. When in the magazine the power should be contained in the usual flasks or tins in which purchased and these again placed in an ordinary kit box under lock and key. The total quantity of gunpowder placed in the magazine should be restricted as much as possible, and should never exceed 50 lbs. The flasks or tins containing powder are never to be opened in or near the magazine. Filling cartridges should not be permitted in barrack rooms; this should be done in the open air.

* * * * * *

Duration of possession of arms, etc.

35. The possession of fire-arms and ammunition by members of the party is only allowed during the currency of the shooting pass: when that period has expired they must be at once lodged in the store-room.

* * * * * *

Penalty for shooting without a pass.

38. Any soldier shooting without a pass shall be tried by court-martial, and shall on conviction be deprived of the privilege of shooting during the remainder of his Indian service. Also, any member of a shooting party who commits any breach of these rules resulting in material injury to person or property, shall be tried by court-martial. Cases of all other breaches of the rules shall be reported to the Brigade or Divisional Commander for orders.

* * * * * *

Collective stoppage of shooting passes.

41. If any breach of these rules, or any act committed by a member of a shooting party, results in an affray with Indians, or in material injury to person or or property, and the offender or offenders cannot be identified, all shooting passes may, at the discretion of the Divisional Commander be prohibited in the corps or detachment or in the district, for a period not exceeding two years. Every such prohibition shall be published in Divisional orders and reported for the information of the Commander-in-Chief and the General-Governor of India.

* * * * * *

Departmental Subordinates.

43. Warrant and non-commissioned officers of departments granted a shooting pass, will, before proceeding, have all the fire-arms, entered on their pass, examined by the officer who signed the pass, or by an armourer if one is available in the station.

* * * * * *

* * * * * *

APPENDIX "B."

CONDUCT OF SOLDIERS TOWARDS INDIANS.

Notes for the information and guidance of soldiers out shooting. By H. H. Risley, Esq., C. S. I., C. I. E. (afterwards Sir Herbert Risley, K. C. I. E., C. S. I.), late Secretary to the Government of India, Home Department, and Director of Ethnography for India.

The following instructions are prescribed for observation by warrant and non-commissioned officers and privates in their dealings with Indians when out-shooting under the pass rules. The facts and beliefs upon which the instructions are based are given in the illustrations.

The compiler believes that most of the misunderstandings that arise between British soldiers and inhabitants of India are due to ignorance on both sides. The soldier does not know what is likely to give offence; the Indian assumes that some act which hurts his feelings has been done on purpose to annoy him. The following notes attempt to reduce the occasions for disagreement by explaining some of the customs, beliefs and superstitions which form a large part of the daily life of the Indian villager. When the holders of shooting passes realize that many usages which may strike them at first sight as absurd are looked upon by inhabitants of India as extremely sacred, and that interference with them may cause a man to be put out of caste or to be fined heavily for no fault of his own, the compiler is confident that they will make it a point of honour to treat them with proper respect.

(1) Temples and mosques should not be approached. Soldiers should also avoid the neighbourhood of—

(*a*) shrines, which may assume various forms ranging from a masonary building to a shapeless lump of clay, and may usually be recognised by the presence of flags or streamers, smears of vermilion, images or pictures of snakes, and holes or niches for lamps;

(*b*) cemeteries or isolated tombs or graves;

(*c*) burning ghats;

(*d*) trees, rocks or other objects which are marked with vermilion, or on or near which flags have been erected, cotton rags tied or offerings placed;

(*e*) any strange looking object which may be connected with religious or superstitious observances.

(2) Soldiers should be careful not to eat in the neighbourhood of temples, shrines or houses and in no circumstances should they offer food to natives, either adults or children. In this connection they should bear in mind that beef is an abomination to Hindus and pork to Muhammadans, Tobacco is equally repugnant to Sikhs and it is not right to smoke near a Sikh place of worship or, if it can be avoided, in the company of Sikhs.

(3) Indians should not be approached or looked at when they are engaged in cooking or in eating their food.

(4) Wells should be avoided as much as possible and in no circumstances should the buckets attached to the well be used for drawing water. If water is required from a village well the guide should be sent to get it.

(5) Soldiers should not attempt to borrow earthen or metal drinking vessels for their own use, since the earthen vessels would have to be destroyed and the metal ones would require ceremonial purification.

(6) Soldiers should be careful not to shoot on sacred tanks; such tanks can usually be recognised—

(*a*) by their having a small temple or shrine on the bank;

(*b*) by a pole planted in the middle of the tank with an iron trident or wheel on the top of it.

Nor should they fire at birds when sitting on sacred trees, such as the pipal or banian.

(7) Bathing ghats should be avoided, as they are frequented by women, both for bathing and for drawing water.

(8) Soldiers should avoid as far as possible taking any notice of either woman or children. In the case of the former their motives are apt to be regarded with suspicion, while any attention shown to the latter is thought to cast upon them the evil-eye.

(9) A hookah belonging to an Indian should never be touched, as it would be polluted and would have to be destroyed.

(10) Soldiers should avoid having anything to do with devotees, religious mendicants and fakirs.

(11) Soldiers should bear in mind that dogs are regarded by both Hindus and Muhammadans as unclean animals and should not allow their dogs to go near Indians or their houses. They should also remember that pariah dogs, though apparently ownerless, are useful in guarding villages at night, and that Indians object strongly to their being shot without sufficient cause.

(12) Threshing floors are sacred, especially when threshing or winnowing is going on, and should not be approached.

(13) Hindus of the Bishnoi sect object strongly on religious grounds, to the destruction of life in any form. Villages occupied wholly or partially by members of this sect are to be found in various districts in the Punjab and the United Provinces, and care should be taken to avoid shooting on their lands (*vide* para 30 of the rules).

Illustrations.

1. *Introductory.*—For the purpose of these illustrations there may be said to be representatives of five non-Christian religions in India:—

(*a*) Hindus, who worship many gods.

(*b*) Muhammadans, who worship only one God.

(*c*) and (*d*) Jains and Buddhists, who recognise no God at all, but revere a number of men who are supposed to have attained a special spiritual condition.

(*e*) Animists, who worship an indefinite number of spirits or powers, mostly evil.

Hindus build temples with pointed tops; Muhammadans have mosques with domes and a varying number of minarets. Jain and Buddhist temples may be known by their fluted domes usually surmounted by flags or brass emblems.

Animists have no temples but respect and fear a large number of natural objects, such as rocks, trees, rivers, waterfalls, etc., especially those which have something unusual in their appearance.

Members of all the religions recognise a number of subordinate dieties, saints, spirits and the like, to whom are erected shrines which soldiers should on no account meddle with. Instances of these irregular forms of worship are given in the next paragraph.

2. *Shrines and symbols.*—These are connected with the miscellaneous religious observances described below:—

(*a*) *Worship of the sun and moon.*—In many places rude representations of the sun and moon are carved on wodden pillars which are worshipped near a village. The Swastika or crooked cross, representing the sun is painted on the walls beside the door post to keep off the evil eye, and appears in the form of two cross strokes with a daub of plaster on the shrine of the village god.

(*b*) *Worship of the earth.*—In some districts a drum smeared with red lead forms part of the worship of the earth. In others a small hut of clods about a foot high, covered with fresh grass, and supported by two posts is erected at the edge of a field intended for the spring harvest as the temple of Machandri or mother earth.

(*c*) *Worship of rivers and springs.*—Khwaja Khizr, the god of water and the patron diety of boatmen, is worshipped all over India by setting afloat on a river or tank a little raft of grass with a lighted lamp placed upon it. Hot springs are everywhere sacred and should not be meddled with or approached.

(*d*) *Worship of village gods.*—(i) In many villages Mahamai or the great mother has a shrine consisting of a low flat mound of earth with seven knobs of coloured clay at the head or west side. Sometimes a flag is erected in front to the east.

(ii) The monkey god, Hanuman is supposed to have power to scare evil spirits from his votaries and a rude image of him smeared with oil and red ochre is frequently met with in Hindu villages. He is the patron of wrestlers and at every wrestling place a platform smeared with cow-dung or earth is erected in his honour.

(iii) Bhimsen is also a village guardian and is represented—

(*a*) by a piece of iron fixed in a stone or in a tree;

(*b*) by a stone daubed with vermilion;

(*c*) by two posts of wood standing three or four feet high;

(*d*) by stone pillars called Bhimláth or Bhim's clubs.

(iv) The shrine of the god of the village is generally a small square building of brick masonry with a bulb-shaped top, sometimes surmounted by an iron spike. A red flag hung on a neighbouring tree marks its position and there are usually a few carved stones lying about which the villagers rub with vermilion and oil as an act of worship. Another form of the shrine is a pile of stones under an ancient sacred tree. Near these shrines are found little clay images of elephants and horses and clay bowls with short legs, while on the neighbouring trees are hung miniature cots to commemorate the recovery of a patient from small-pox or other infectious disease. Sometimes the shrine of the village god is a rude building of mud or bamboo and straw, roofed with grass thatch; inside is a small platform, known as the seat of the god, on which water is placed in the earthen bowls already described, and cakes, milk and flowers are offered. Elsewhere the abode of the village god is marked by cross stakes of wood driven into the ground on the edge of the cultivated lands. In Southern India the village god Ayenár, is represented by a rudely carved human figure, painted a reddish colour, sitting or riding with his two wives under a rough stone canopy. In Bengal the Sonthals erect a piece of split bamboo about 3 feet high as the *Sipahi* or sentinel of the village, while the Gonds use two carved posts for the same purpose.

(*e*) *Worship of gods of disease.*—The goddess of cholera is worshipped in the form of a block of stone roughly hewn into the semblance of the human figure or is represented by a fragment of rough stone daubed with red ochre and placed beneath the boughs of an ancient banian tree. In one province a similar goddess known as Banspati Mai or the mistress of the jungle, has a shrine in the form of a pile of stones and branches to which every passer by contributes. In another, Ghentu, the god of itch, is represented by a broken earthenware cooking pot daubed with lime and turmeric with a branch or two of the Ghentu-plant and a cocoanut broomstick. Mutua Deo, the god of fevers, is represented by a heap of stones inside the village to which a pig is sacrificed when fever prevails. Hardaul Lala, the god of cholera, has a shrine outside the village with a stone figure of the god on horseback, decorated with flags. The demon of cattle disease is warded off by wisps of straw tied round the trunk of acacia trees.

(*f*) *Worship of ancestors.*—All through the central portion of India slabs of stone are set up in the neighbourhood of villages as a resting place for dead ancestors, at which daily offerings of food are made.

(*g*) *Worship of suttees.*—All over Upper India small shrines in honour of suttees, or women who burnt themselves on the funeral pyre of their husbands, are found on the banks of tanks. These shrines often take the form of a monument on which is carved the warrior on his charger with his wife standing behind him and the sun and moon on either side. Sometimes a snake is carved as if it were coming out of the tomb.

(*h*) *Worship of pir or saints.*—Both Musalmans and Hindus worship indiscriminately a number of militant saints. There are popularly supposed to be five *pirs* and low caste Hindus whorship them in the form of five wooden pegs set up in the courtyard of the house. The members of a well known criminal tribe build an altar in the shape of a tomb and offer to the *pirs* a fowl and some thin cakes which are given to a Mohamedan beggar who goes about beating a drum. In another form of this worship an iron bar, robed in read cloth and adorned with flowers, represent Ghazi Miyan and is taken from door to door, drums being beaten and grain collected from the villagers. In many villages of the Punjab, *Sakhi Sarwar* has a plastered brick shrine with a high dome and low minarets or pillars and a masonry platform in front. *Gugá Pir*, the Governor of the snakes, is represented on horseback with a long staff in his hand round which a snake is coiled. *Teja Ji*, another god of the same character, is depicted as a man on horseback whose tongue is being bitten by a snake. *Nagardeo*, a saint who protects cattle, is represented in villages by a three-pronged pike or trident set up on a platform, and when cows are milked for the first time the milk is offered to him. *Kalu Kahar*, the son of a *Kahar* girl who by magical charms compelled King Solomon to marry her, is extensively worshipped in the Maratha country as a protector of cattle. This symbol is a stick covered with peacock's feathers to which offerings of food are made.

(*i*) *Worship of the Malevolent dead.*—In many villages small platforms are built with rows of saucer-like holes into which milk and Ganges water are poured while lamps are lit and Brahmins watch to conciliate the Gayal or sonless ghost,

the spirit of a man who died without a son to perform his funeral rites. In the hills the wild huntsman Airi, the ghost of a man who was killed while hunting, has his temples in deserted places, a trident representing the god and a number of surrounding stones his followers. In jungle districts the Baghaut or ghost of a man who is killed by a tiger has shrine consisting of a heap of stones or branches near a pathway in the jungle. Every passer-by adds to the pile and the Baiga or jungle priest offers upon it a pig or a cock or some spirits, and lights a little lamp there occasionally.

Spirits, it is believed, cannot sit on the ground and for this reason near certain shrines two pegs or bricks are set up for the spirit to sit on, or a bamboo is hung for the spirit to perch on when he visits the place. For the same reason the Oraons hang up an urn containing the bones of a dead man on a post in front of the house in order that his spirit, finding a comfortable resting place in the urn, may not enter the house and annoy the living.

(*j*) *Worship of trees.*—Many trees are regarded as sacred in India, for reasons which need not be entered upon here. On account of this sanctity many Indian tribes bury their dead in trees. The Khasias and Nagas of Assam lay the body in the hollow trunk of a tree or hang it in a coffin to the branches. The Mariya Gonds of the Central Provinces tie the corps to a tree and burn it. Among the Maler of the Sonthal Parganas, priests, whose ghosts are apt to be troublesome, are laid under trees and covered with leaves. In the south of India when a man is worried by a spirit, he calls in a sorcerer who imprisons the spirit in a tree, at the foot of which is placed a stone, the size of a cocoanut, surrounded with other small stones, while the tree and the large stone are smeared with red, lead, red powder and frankincense.

Among the sacred trees the most important are the following :—

The Pipal (*Ficus religiosa*) which is worshipped by high caste Hindu women every month by watering its roots, smearing the trunk with red lead and ground sandalwood, and putting at the foot copper coins or sweetmeats which are the perquisite of beggars. Sometimes a string of cotton is twisted round the trunk and vessels of water are hung from the branches for the souls of the dead to drink from.

The Banian (*Ficus indica*) is also sacred and is worshipped in much the same way as the pipel.

In the Punjab the leaves of the Siras (*Acacia sirisa*) are hung up on a rope crossing the village cattle path to ward off epidemics, together with a tile on which magic words are written and rude models of wooden sandals, a rake, ploughshare and other agricultural implements, which are believed to scare the demon who brings the plague.

The Tulsi or Basil (*Ocymum sanctum*) is sacred to Vishnu, and is usually planted on small masonry pillars near houses.

(*k*) *Worship of animals.*—A number of animals are regarded as sacred by Indians, and soldiers should be careful not to shoot at or molest any of those mentioned below or in the local lists except snakes and tigers.

Snakes.—Snakes are generally sacred because of their mysterious power, because they are believed to protect houses and treasure, and because they aer supposed to live a long time and to be very wise. In the Punjab hills every house-holder has an image of a snake in charge of his homestead, and in Southern India similar images are very largely worshipped in the outskirts of villages.

Cows.—Although the worship of the cow by the Hindus is comparatively modern, their prejudices on the subject are extremely strong. To kill, injure or insult a cow is regarded as the most serious of all crimes and the slaughter of kine is expressly prohibited in many Hindu States. Bulls are also sacred, especially those which have been dedicated to Siva and branded on the right hind quarter with the mark of his trident.

Monkeys.—Are sacred as the embodiment of the god Hanuman.

Rats.—In Western India the rat is sacred as the animal on which the god Ganesha rides, and it is considered a great sin to kill a rat.

Squirrels.—The squirrel is sacred because it helped the god Rama to build a bridge between India and Ceylon when he went to recover his wife Sita from the demon Ravana. In gratitude for this service Rama stroked the squirrel, leaving the marks of three fingures on his back, and ordained that no man should kill him.

Tigers.—In Mirzapur and in the Central Provinces the Gond tiger-deity Gansam Deo has a shrine in the form of a platform of mud outside the village on which water pots and clay figures of horses and elephants are offered to him. Sometimes the shrine consists of a

few blocks of rough stone smeared with vermilion surmounted by a garland and a bamboo with a red or yellow flag tied to the end.

Horses.—At the time of the Dasara festival, horses of stone and clay are worshipped by certain tribes, and horses made of rags are offered at the tombs of saints.

Dogs.—Although dogs are regarded by Hindus as unclean, the dog is associated with the worship of Bhairon or Bhairava, the guardian of Siva temples, and in Western India no Maharata will injure a dog. In Poona the god Dattatreya is guarded by four dogs, which are said to represent the four Vedas, and at Jejuri and Nagpur children are dedicated to the dogs of Khandeo Rao, who is regarded as an incarnation of Siva, and is most frequently represented as riding on horseback attended by a dog.

Cats.—The cat is sacred to Shasthi or Chathi, the goddess of lockjaw which attacks children on the sixth (*chathi*) day after birth. Shasthi is believed to ride upon a cat, and any Hindu who kills a cat, even by accident, ought to do penance for the sin by walking barefoot all the way to Benares on burning charcoal.

Doves and pigeons are held in much respect by Mahomedans, some of whom will on no account kill pigeons. Hindu traders (*banias*) also feed them in front of their houses or shops, and greatly resent their being killed.

Peacocks are sacred birds and are specially venerated by the Jats, who object strongly to seeing a peacock killed near their villages. Peacock feathers are believed to ward off disease if waved over the sick, and to smoke a peacock feather in a pipe is a charm against snake-bite.

Parrots.—In some parts of India the inhabitants object strongly to parrots being shot The reason usually assigned is that the parrot has a hand like a man (the hind claws are prehensile) and can talk like a man; therefore it is wrong to kill him.

(*l*) *Worship of fetishes.*— The worship of fetish stones prevails all over India, stones of phalic shape, and stones which have holes or perforations, among them the Saligram or Ammonite being regarded with special reverence.

A common religious emblem of this class is a small stone or masonary pillar standing in a sort of saucer with a lip to it. Sometimes the latter is absent and the pillar is represented by a rough water-worm stone, more or less oval in shape, smeared with vermilion. The god Siva is worshipped under this form. The symbol is extremely sacred and soldiers should be careful not to meddle with it.

The Sonthals worship a number of fetishes which are set up in their houses in order to keep off evil spirits, snakes and tigers. They consist of pieces of wood or stones painted red, arrowheads and tridents. In several parts of India rude wooden images, about three feet high with a rough representation of the human face on the top, are set up on platforms to protect the cattle from beasts of prey.

All castes of Hindus worship the tools, implements or weapons by which they earn their living. Among these festishes the grain sieve, the plough, the basket, the broom, and the rice pounder are of special sanctity and are believed to possess magical powers.

(*m*) *Rag offerings.*—There are many examples in India of the curious custom of hanging rags on trees and bushes or near sacred wells in order to ward off disease. In Garhwal a heap of stones is erected at the top of a pass with sticks and rags attached to them, to which travellers add a stone or two as they pass. Among the Kharwars of Mirzapur, the Baiga or village sorcerer hangs rags on the trees over the village shrine as a charm to bring health and good luck. In Berar a heap of stones daubed with red and placed under a tree fluttering with rags represents Chindia Deo, or the god of tatters, and it is believed that if a man presents a rag in due season, he may chance to get new clothes. Elsewhere when a man is ill, rags from his person are tied to a tree, especially a banian, cocoanut or some thorny tree. Another plan is to take the disease from the sick man and fix it in a tree by thrusting a nail into it or to catch the spirit of the disease in a bottle and tie the bottle to a tree. So in Mirzapur when fever prevails the parties tie a cotton string, which has never touched water, round the trunk of a pipal tree and hang rags on the branches. The Kharwars have a sacred Mahua tree on which threads are hung at marriages. In Northern India disease may be transferred by filling a pot with flowers and rice and burying it under a stone in a path, or by erecting a little pile of earth decorated with flowers in the middle of the road containing some of the scales of the body of a small-pox patient. The idea is that if any body touches the stone or the pile of earth, the disease will pass from the patient to them.

3. *Customs connected with the evil-eye.*—Indians dislike to hear their children praised unless the praise be accompanied with some pious ejaculation. There is, however, no objection to noticing some conspicuous ornament or piece of dress which children frequently wear as a protection against the evil-eye.

All Indians are afraid of being stared at, especially by Europeans, and if they are looked at intently they turn their eyes away through fear of fascination. It is believed that the nails of Europeans, like those of the Rakshasa or ogre, distil a deadly poison, and that this is the reason why they eat with knives and forks instead of with their fingers. Europeans are also believed to have control over ghosts, and it is commonly supposed that a European called "the momiáiwála sáhib" has a monopoly of the right of enticing away fat boys, especially those who are very black, for the purpose of making from their fat the magical ointment known as *momai*, or mummy. A similar superstition is that of the "Dinapur-wala sáhib" who is believed to wander about procuring heads for museums armed with a magic stick, with which he entices people on dark nights and chops off their heads with a pair of shears. Early in 1904 the lower classes of Indians in Calcutta were so firmly persuaded that a mysterious personage called the "Sirkatwa or head-cutting sáhib" was collecting heads to consolidate the foundations of the Victoria Memorial building that they refused to leave their houses after dark.

The metals are credited with great virtue in keeping off the evil-eye and malevolent demons. Accordingly while a house is being built an iron pot or a pot painted black is kept on the works, and when it is finished, the daughter of the householder ties to the lintel of the door a charm which contains a small iron ring.

Shells are believed to have the same power, and for this reason women in Bengal wear shells armlets, and strings of cowrie-shells are tied round the neck or pasterns of horses and cows, as an antidote to the evil-eye. Blue beads are also used for the same purpose.

4. *Food, drink, etc.*—All Hindus and most Mahomedans are in constant terror of incurring ceremonial pollution, which has nothing to do with personal cleanliness and may be removed with the help of Mullahs or Brahmans by undergoing various penalties which in the case of Hindus may take the form of smearing the forehead with cowdung or swallowing the five products of the cow (*pancha gavya*)—milk, curds, butter, urine and dung. Pollution is believed to be conveyed most readily by water. Consequently a Hindu cannot take water from the hands of any one except a man of his own caste or of a caste higher than his own. The numerous Mahomedans who follow Hindu usages are influenced by similar prejudices. In either case the suggestion that a man has incurred pollution may lead to his being turned out of his caste, so that people will not drink with him, or smoke with him and he may have to pay a substantial fine or give a feast to the caste community in order to be taken back. It follows therefore that a European should never offer water to an Indian or touch any vessel that might have to be used for drinking. For the same reason the hookah in which water is used, may also convey pollution, and in some parts of India people are careful to tie some distinctive mark on to their hookhas so that no one may defile himself by mistake. Fire purifies; water pollutes, hence the distinction which holds good for the whole of Upper India between *kochchi roti*, or food cooked with water, and *pokki roti*, or food fried dry with ghee over a fire. The rules relating to the latter are much less strict than in the case of the former, but the safest line of conduct is to take no notice of any Indian while he is eating or cooking. Most Indians particularly dislike being watched at their meals and make a pretence of eating in secret. One sect, indeed, is so particular in this respect, that if a stranger should look at them while they are cooking or eating, the food as at once to be buried in the ground. Some Brahmans in the south of India go further still and believe that earthenware cooking pots are polluted by a stranger even seeing them. They therefore keep their kitchen doors shut so that they may not have to break all their pots and pans. In the same part of the country cotton cloths become unclean if they are touched by a man of a lower caste and especially by a European or a pariah. Saliva is everywhere regarded as most impure, and soldiers should be careful not to spit near temples or houses or in circumstances where it is likely to give offence. It should also be remembered that, for reasons which need not be entered on here, the left hand is considered peculiarly unclean.

5. Wells are usually dug with special religious observances and are consecrated by a rite symbolising the marriage of the well to the garden which it is intended to water. In some places the village well is worshipped by walking round it and smearing the platform with read lead.

K. R. SRINIVASIENGAR,
Secy. to Govt., Gen. & Rev. Depts.

To—The District Magistrates of Districts.
The Inspector-General of Police in Mysore.
The Conservator of Forests in Mysore.